

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

[*\$1 per annum, in advance; \$1 25 at the end of six months; or, \$1 50 at the end of the year.*]

VOL. IV.

HARTFORD, CONN. JULY 30, 1825.

NO. 19.

RELIGIOUS INQUIRER.

PRINTED AND PUBLISHED EVERY OTHER SATURDAY, BY

J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

BIOGRAPHICAL.

FROM THE UNIVERSALIST MAGAZINE.

LIFE OF THE REV. ELHANAN WINCHESTER.

(Continued from page 133.)

At London, Mr. Winchester retained his itinerant habit. During the six years and a half which he spent in England, he often made excursions to a considerable distance in the country; but though he preached to large assemblies, he never attempted to establish separate societies, wishing to diminish rather than to increase the divisions among christians, and not considering that a change of doctrine will necessarily involve a change of denomination. He frequently visited Chatham, Birmingham, Wisbeach, and Fleet, a place in Lincolnshire, and preached in nearly all the meeting houses of the *General Baptists* in the county of Kent.—Several dissenting preachers openly professed the doctrine of Universal Restoration; and some who discountenanced it patronised him, as he retained many of the notions, and considerable of the language, of the lower sects. Among those who embraced Universalism, the most distinguished was the Rev. William Vidler, a Calvinistic Baptist minister. He assisted Mr. Winchester in his labors, and afterwards supplied his place in London.—They designed an arrangement by which they were to travel alternately, and preach through the country; but a singular occurrence suddenly frustrated all their schemes, and turned their flattering prospects into shame.

Mr. Winchester was in the height of his influence, when, on the first of May, 1794, his friends were alarmed by word from his wife, that he was missing, and that she feared some evil had befallen him. The next morning, advertisements were inserted in the papers, and a search made, with no success. A number of his friends assembled at his house to condole with Mrs. Winchester, when one of them received a letter from Winchester himself, revealing, as the cause of his flight, a long series of intolerable abuse from the desperate temper of his own wife, which had at length put his life in danger, and driven him wounded from home. This letter was read in Mrs. Winchester's hearing, who, after some prevarication, confessed the facts alledged.

Nothing can be adduced in palliation of his pitiable weakness in this affair, unless we suppose that his feeble and declining health had left him exposed, without his ordinary resolution and strength of mind. It is, however, manifest from his own letters, that his wife had long ruled him *with a rod of iron*, and that she had fully verified her declaration, "*I must be a devil, and govern.*"

Though aware that his sudden and mysterious departure would occasion much obloquy and exultation among

his opposers, he resolved on leaving England; and to avoid the importunity of his friends, concealed himself from them, addressing them by letters without dates. In an anguish little short of distraction, he wandered towards Bristol, whence he sailed for America on the 19th of May. He left the English shore with reluctance, and flattered himself with the hope of revisiting it, if Mrs. Winchester could be brought to accept of a separate maintenance, and to retire to her native land. Proposals of this sort were repeatedly made to her by the congregation in Parliament Court; but she rejected them with indignation, declaring that her conduct towards her husband would break her heart, if she had not an opportunity to see him, and to ask his pardon.

On the 12th of July, Mr. Winchester arrived at Boston, entirely destitute of money and meanly clothed. He immediately repaired to a little village on the border of his native town, where he passed the night, dreading, perhaps, to meet the astonishment and inquiries of his acquaintances. In a letter to London, he says, "My return to this country was sudden and surprizing to all who knew me; and various have been the conjectures and reports which have gone abroad on the occasion; but the most common was, that I had fled from persecution for fear of being taken up by the government, for publishing my Oration on the Three Woe Trumpets. But I have always had the satisfaction of telling all that have asked me, that the government of Great Britain never concerned itself with me, and that I never gave the government any umbrage.—But the real cause of my leaving London so abruptly, I have not mentioned to my father, mother, brothers, or sisters; or to any friend I have in America; and I do not know that any person in this part of the country knows any thing of the matter." Reports of the fact, however, at length arrived from London, which I believe he could seldom be induced to confirm or deny, and which were, therefore, either credited or disregarded according to the fancy of the hearers.

During the remainder of the summer and the succeeding autumn, he preached almost constantly in the vicinity of Boston, and in other parts of New England. In September, he attended the General Convention of Universalists at Oxford, Mass. in which he presided as Moderator. Writing to London in November, he says, "I have the greatest door open that I ever saw, insomuch that I am surprized at the alteration since I was here last. I have preached in a great many meeting houses of different denominations, and to great numbers of people, as often as eight or nine times a week, and with greater acceptance than I ever did." Meanwhile, he was writing his Answer to Paine's Age of Reason, which was published at Boston in December.

The next year, (1795) I think, he travelled extensively in almost all parts of the country, especially to the southward, though his constitution was broken, and an increasing asthma foretold a fatal termination. It was in the course of this year that his wife having re-crossed the Atlantic, joined him, and prevailed upon him to live with her again. This was another instance of his weakness, which, if report be true, he found cause to regret; it is said that she tormented him on his death-bed.

Concluded in our next.

DOCTRINAL.

FOR THE RELIGIOUS INQUIRER.

YE SHALL NOT SURELY DIE.

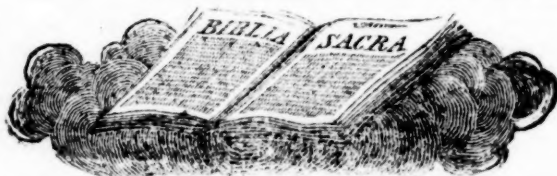
"Ye shall not surely die," said the serpent to Eve, and this say our opposers, was the first preaching of the doctrine of universal salvation.

But again say our opposers, this doctrine of universal salvation is a new doctrine; or, at the best, it has been believed and preached but by a very few individuals, till recently, ever since the serpent preached it in the garden. How comes it to pass that this doctrine has not before now been discovered, by all the learned and good men, to be the doctrine of the bible, if it really be so? This question is triumphantly asked, under the full persuasion that the doctrine in question has been quite recently got up, having laid dormant nearly *six thousand years*! Now, Mr. Editor, if you are willing, I will put a question or two to those unbelievers in the doctrine of universal salvation, who talk about the subject in the manner above described.

Gentlemen, do you really believe the doctrine of universal salvation was preached by the serpent, or the devil to Eve, nearly *six thousand years ago*? Is it really your opinion that the devil was ever a preacher of *salvation*? I must take it for granted that you will answer in the affirmative, for such have been your deliberate, printed allegations, time after time, and you still persist in them. So then you esteem the devil to have been a preacher of *salvation*! But, according to this notion, and the other notion of yours that the doctrine of universal salvation is now a new doctrine, it having been scarcely mentioned since the arch deceiver first broached it to Eve, till within half a century past, the devil has been one of the idlest preachers of whom we have any account. Who would have thought that so active and enterprising a rebel, as the old serpent had been in heaven, (I speak as a learned doctor of divinity; judge ye what I say;) who, I say, would have thought that the same old serpent, that had disturbed all heaven, and well nigh subverted the throne of Jehovah, should have so audaciously confronted and contradicted the word of the Creator, as he did in preaching *salvation* to Eve, and then, that he should lie down in perfect contentment, and suffer other and holier doctrines to be preached, filling the world with love, peace and happiness, for nearly *six thousand years*! And what in the world has caused satan to rise up again, all at once, and to instigate the preaching of his favorite *salvation*? In the first place as the devil was so successful in preaching *salvation* to Eve, it is unaccountable he should not have continued preaching it, without intermission, down to the present time. In the second place it is marvellous that he should resume a labor so long neglected, at this late period of the world; especially when such a potent phalanx of doctors of divinity appear in defence of the truth. Is the old serpent a fool? if not, what can he mean by now

preaching again his favorite doctrine of *salvation*, when that of damnation is so universally established as divine truth, and when it is so thoroughly ascertained, that the latter only is safe and saving? It appears to me we might as well have had no devil, as none to preach *salvation* for so long a period of time; for it has evidently been the occasion of the preachers of the evangelical doctrine of damnation getting such hold upon the reason and affections of the great body of mankind, that all the efforts of the serpent must be unavailing. Gentlemen, how is this? Did the devil preach *salvation* to Eve? Has he, from that time forward, neglected preaching it till quite recently? Is it on this account that you call it a new doctrine? Has your evangelical doctrine of endless misery in the mean time prevailed? Is that the reason why the world has been so full of kindness, charity, peace and love? Is it because the heavenly doctrine of endless misery, through the remissness of satan in spreading the doctrine of *salvation*, has had such uncontrolled sway, that there have been no more wars and rumors of wars; no more fraud, tyranny and oppression; no more ill-will, spite and murder? Gentlemen, if it really be so, will you not have the goodness to make it appear? A bare balance of reason and scripture will convince me, for my early prejudices are on your side. I once thought as you do, that the devil was a preacher of *salvation*, and that it was, consequently a devilish doctrine. But now, such is the strange state of my mind, I have doubts whether it is reasonable to suppose the devil would preach *salvation*, for *salvation* is deliverance from the devil's power. I have also doubts whether it is not blasphemy against the Holy Spirit, to ascribe the doctrine of *salvation* to the devil. Please to explain to me your views of this subject.

J. B.



RELIGIOUS INQUIRER.

SATURDAY, JULY 30, 1825.

*"Earnestly contend for the faith."***"POPULAR MISTAKES."**

A writer under the above head, *but without a name*, has attacked a sermon, which the editor of this paper delivered on the evening of the fourth Sabbath in May, *apparently* for the purpose of exposing its errors. We should publish his remarks entire, were they not of too great a length for our little paper; nevertheless a fair opinion of the spirit and strength of his attack can be formed by the extracts we shall make. He says "I have observed some

theories in a recent publication, containing "reasons for believing in Universalism," which to me appear erroneous;" and then endeavors to invalidate our first reason, which predicates universal salvation on the revealed nature of God, by contending that *present* misery is an evidence that it will *eternally* exist. It is somewhat astonishing that this objection is urged, as it was met and fully considered in the sermon; but as the writer seems unconvinced, the argument shall be placed in a new light. It is compatible with divine goodness that no one should be completely happy in *this* life, therefore it is consistent with divine goodness that no one should be entirely happy in a *future* life. If this be conclusive reasoning, then our first position is not refuted, but the nature of God is shown to be less good than we believed, and the present world is heaven. For as whatever is consistent with divine benevolence *now* must of consequence be compatible with it *forever*, no individual can experience the least change in his physical or moral constitution. But facts are constantly disproving this sophistry, and showing that men can grow better and worse, that they can sicken and die. This therefore is a mere paralogism. He says "it is *supposed*, that, 'the will of God is that all men should be saved.' But is there no distinction between the *declaration of the benevolence* of God, and the execution of *justice* upon rebels against his 'love' and 'goodness?' The sermon did not *suppose* it was God's will that all men should be saved, but asserted it on the authority of the scriptures, and until something better than *supposition* shall be offered, they will be considered to warrant such a conclusion.

If there be any difference between the benevolence and justice of God, it remains for this writer to show it, as he has adduced nothing on that point, but left us to believe it on his authority. Should an opposition exist in God, should one of his attributes be at variance with another, let us have information on this important point with all possible despatch, that we may know the character of that being in whose hands we confide our eternal interest.

The writer has quoted two or three scriptures, but as they have no bearing on the subject, and as he did not think proper to pay them any attention, we shall let them pass unexamined for the present.

He says "it is *supposed* that all will be saved because 'we are directed to pray for all men.'" To demonstrate the fallacy of this statement he says, "our Saviour commanded his disciples, saying, 'pray for them that despitefully use you and persecute you?' And we might as reasonably conclude, that therefore, there will be no more persecution or abuse, as to infer that all men will be saved, because it is our duty to *pray* for them." There is no imaginable parallelism between these cases, for Jesus requested his disciples to pray for all their enemies, and Paul exhorted Timothy to make supplications, prayers and intercessions for all men. Had Christ taught his disciples to pray that they might not be persecuted, when he knew the fury and outrages of their foes would continue with undi-

minished violence, how could his promise be redeemed, ask, and it shall be given unto you; seek, and ye shall find, knock, and it shall be opened unto you? but if he directed them to pray for the salvation of their persecutors, for their liberation from sin, the supplication might be granted, though, like their great Master, they should be murdered by those for whom they poured out their souls to God. If Christ commanded his disciples to ask what they should not receive, he directed them to seek God in vain, and intentionally mocked their hopes and broke his own promise, for he had said, every one that asketh receiveth, and if ye shall ask any thing in my name, I will do it. So we may observe in the other case; if Paul exhorted Timothy to supplicate God for that it was known or believed he would not bestow, he simply made this young evangelist the dupe of his hopes, or the victim of his sensibility. This consideration may be reduced to a point; Jesus and Paul commanded people to pray for good or evil; if for evil, they were unlike God, for he is good, and constantly does good; if for good, the recipients must be rendered eternally happy, made participants of higher joy, or annihilated. Should the prayer be granted in either of the two first cases, men, all men would be saved; if in the last, they will not endure eternal misery. Our assailant may choose among these difficulties, and come to the best conclusion in his power.

He says "it is *supposed* that all men will be saved, because of the aversion which all pious hearts feel to sin, both in themselves and others." To show the inconclusiveness of this reasoning he observes, "if this argument possess any point, it lies equally against the present existence of sin and unholiness as against their continuance hereafter. We know sin exists now, notwithstanding it is opposed to the 'nature of God,' and to his law; and pious hearts feel an aversion to it; therefore we have reason to conclude that God may permit men to continue unholy, and consequently subjects of punishment." According to this argument we might infer that sin would be utterly destroyed, if God and all holy beings loved it; but as all pious hearts feel aversion to it, and God has promised that it shall be finished, we have every reason to believe in its eternal continuance. If this be sound logic, then we may rationally conclude that whatever God and all holy beings hate will last forever, and their utter detestation of it furnishes no reason for its destruction. But it is urged that the existence of sin in this world is in opposition to the law and nature of God and the feelings of all pious hearts, and therefore this opposition will endure forever, because it has existed at all. This reasoning would prove that no soul could be saved; for as each person is contaminated with transgression in this life, notwithstanding the opposition of God's nature and the aversion of all holy beings to iniquity, he will be polluted through all his future existence, as all things are now in a condition that shall never change. Although he who sits on the throne of heaven says, behold I make all things new, and that at a cer-

tain time the former things shall have passed away, the authority of the scriptures, the declaration of Jehovah must be discarded to prove the endless reign of sin in each individual of our race, and that God will *never* be all in all.

He says it is asked "will the need of a Saviour prevent our salvation?" and proceeds to reply "by no means, if a continuance in impenitence be not supposed." Then if sinners were in a state of penitence they might need a Saviour, but while they remain impenitent, they have no need of a Saviour. In opposition to this the scriptures affirm that Jesus called men to repentance, that he was exalted for the purpose of giving repentance and by consequence, that he came to save the *impenitent* from their sins. Had not those been unrepentant whom he came to save, he could not have called them to repentance; but it is certain their impenitency did not remove the need of salvation, for they who are sick need a physician. Hence, if impenitent sinners do not need a Saviour, the mission of Jesus was unnecessary, as he was continually inviting men to repent that they might enter the kingdom of heaven. This objection however virtually assumes the point in debate, by saying the need of a Saviour will not prevent our salvation, should we be penitent and forgiven, or in other words, that the need of a Saviour will never prevent our salvation, should we ever realize it. Now as this is an identical proposition, we have nothing to do with it, as it has no relation to the subject in review. He moreover asks whether certain persons are 'saved by the means they despise and reject?' This inquiry regards either the competency or faithfulness of the physician, and although his skill and unweariable love were stated and defended in the sermon, they shall be again canvassed. When all power in heaven and in earth is given to Jesus, when in him dwelleth all the fullness of the Godhead bodily, and when he is the same yesterday, and to day, and forever, there can be no possible want of moral ability to save all men, nor the least change of purpose. If there be any question about the fidelity of Christ, it goes to a rejection of the New Testament, consequently cannot be examined here. Should the scriptures assert that Christ came with the power and faithfulness above described for the salvation of the world, the point would be settled; but on this subject they are remarkably full and explicit. John declares we have seen, and do testify, that the Father sent the Son, the Saviour of the world, and that he is the propitiation for the sins of the whole world; and Paul that he tasted death for every man. When it can be shown that Paul and others were *not* saved by means they *despised* and *rejected*, this argument may hold good; but while it must be conceded that they were saved by him whom they despised and opposed, it ceases to have any weight.

But this carping comes with an ill grace from a man, who believes sinners are converted by the instantaneous, irresistible, and uninduced operation of the holy spirit, and that all their repugnance is no more impediment to the

execution of his purpose, than was the darkness, when he said, let there be light, and there was light. If sinners must be lost for not yielding to means which God does not employ for their salvation, or for overcoming omnipotent goodness with evil, their case will be extremely desperate, but it will furnish them with abundant reason for *praise, thanksgiving and confidence.*

He says "it is inferred that God will 'pardon all his enemies,' from 'the command of Heaven, which enjoins love and forgiveness of enemies.'" In opposition to this he contends "we are incompetent to be entrusted with the execution of retributive justice," and therefore "required to exercise a forgiving temper towards our fellow man, (as it would be incongruous to pardon a malicious heart.)" Again he observes that "punishment and forgiveness for the same offence are inconsistent with each other." Putting these statements together we learn, that no one is bound to forgive his enemy, but only to cherish a seemingly kind feeling for him in this world, with the assured belief that God will avenge him in the future. This is supposed to be a compliance with the teaching of Jesus, forgive us our debts as we forgive our debtors, and if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover according to these premises, should any forgive his enemy, God could not render to *every* man according to his deeds, as punishment and forgiveness of the same offence are inconsistent with each other. But if God cannot both punish and forgive a sin, no individual can be saved, as every man shall reap what he has sowed, and the whole family of earth are sinners. Yet it is urged "if in any instance God punish for sin, he does not in that case forgive;" if this be true, then all who are pardoned, have sinned with impunity in all those cases in which they are forgiven. This strange theory is advocated to prove that God does not pardon when he administers correction, that he punishes in a great number of instances during this life, and that therefore "it is not certain that he must forgive all his enemies." Should this notion be correct, no one can be certain he should forgive all his enemies, though Jesus has directed him to pray, forgive me my sins, for I forgive *every one* that is indebted to me, and while he stands praying to forgive, if he have aught against any. Therefore all men are commanded to imitate they know not what, and to be perfect as uncertainty.

This writer strenuously contends "it is not true that the saints 'would rejoice in sin,' because that they will be entirely reconciled to the infliction of eternal misery, from a conviction of its justice." It is very easy to show his 'popular mistake.' The saints, to be conformed to God and to enter into his joy, must possess his feelings and delight in his purposes and the means he has chosen to carry them into effect. The Platform says 'by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death?' Now, as God could not determine on an end with contemplating the most efficient means, the

opinion of PISCATORIS is just, when he says, reprobates are *absolutely ordained* to this two fold end ; to undergo *everlasting punishment*, and *necessarily to sin* ; and therefore *to sin* that they might be *justly punished*. Hence the saints, while they rejoice in the display of punishing justice, must delight in the cause of its exhibition and continuance, as they will heartily approve all the methods God has adopted for the honor of his character, whether they be vice or virtue. It is just as fair to contend that the saints will be dissatisfied with holiness, which displays the mercifulness of God's character, as that they will abominate sin, when it is *indispensably necessary* for the manifestation of his justice. If the saints do not rejoice in the means God has employed for the display of his glory, they are unreconciled to his plan ; but if they be completely reconciled, then must they heartily rejoice in every thing that he has caused to exist for the promotion of his glory.

He also declares "God loves his law, and his eternal justice, more than the happiness of *incorrigible offenders*, and therefore, will execute its penalty upon them." The scriptures do not mention *incorrigible offenders*, or intimate that there are any sinners whom God cannot reclaim ; but they affirm that nothing is too hard for him, that with him all things are possible. And Christ has taught us that the law is made for man, not man for the law, and consequently that it must conduce to his felicity, if it subserve the purpose of its institution. But this writer contends that God loves his law with such infinite and immortal regard, that he is determined it shall be violated forever, and that he prefers this contempt of his authority above every thing, so highly, that he has resolved to continue it through eternity. Most certainly this is undeniable proof that God regards his law more than happiness or virtue, for if he desired the felicity or holiness of the disobedient, he would take the necessary means to procure it ; but as he chooses they should suffer and trample his law in the dust forever, he cannot wish them to be holy, nor require them to obey his law. Our assailant being correct, God manifests little or no love for his law in causing the purified to regard and obey it, for as this method secures their happiness and fulfils each requirement of the statute, neither God nor his law receives much honor ; but when his commands are despised and held in the most unmingled contempt, then his law is rendered glorious and his love of it shown to be infinite.

He says "it is inferred that all men will be happy from 'the constitution of man, constraining him to seek for happiness, and to dread misery.'" To this argument he objects the disappointed hopes and blasted expectations of this life, and concludes, that as our desires of enjoyment are frequently blighted in this world, we have no reason to believe they will be realized in the coming. If this inference possess any strength, we need expect no happier state than the present, for our irrepressible desire of felicity being frequently disappointed in this world, can never be satisfied in another, as it is more reasonable to

conclude we may obtain the limited joys of this life, than the beatitude of heaven ; hence, our desire of happiness, which is intertwined with every fibre of the heart, was only imparted to mock and tantalize. All the deceptions of this state are compatible with eternal happiness, but should we fail of that, our solicitude for bliss would prove but a curse and a torment. Little, however, need be said on this objection, as it supposes we shall be disappointed concerning the future as we have been concerning the present world, and by consequence, that as all have been unhappy here, all will be unhappy there. It also infers that God does not intend our happiness, because he defeats our hopes in this life, and that the frustration of deep and cherished aspirations, is evidence that we are all born for perdition. Moreover if this objection hold good, Christianity is untrue, and those Deists, who contend that our present unhappiness and mortality are evidence that we shall never enjoy felicity, or live after death, are perfectly correct.

He says "it is *supposed* because angels will not rejoice over the infelicity of man," that all men will be happy." To this he opposes 'choirs of Heaven, Apostles and prophets rejoicing in the execution of divine vengeance, even though connected with the misery of the wicked.' When it shall be proved that the angels rejoice over the infliction of *eternal pain*, it will be competent to reply, that as God had from eternity ordained these sufferers to dishonor and wrath to the praise of his vindictive justice, the angels must delight in their torment, because it honors God's character by displaying his justice ; but as no evidence of this kind has appeared, nothing has been said to the purpose. Let him show that the angels rejoice over man's *eternal damnation*, and our reasoning is destroyed ; but until this is done, he triumphs without a battle.

"It is said that all will be saved, because 'the call of God is universal.'" "True" he says, "the call is to all ; this however does not prove that all will accept." Let God reply to this assumption : *for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* What is the word that goes forth out of the mouth of God ? *look unto me, and be ye saved, all the ends of the earth.* And what is the declared result ? *all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.* But if the supper, of which our assailant speaks, and of which Christ says those who were bidden should not taste, be the happiness of heaven, the word of God did not accomplish his pleasure, by prospering in the thing whereto he sent it, or those who refused to come were the non-elect, whom God insincerely bade to the supper. For CALVIN, speaking of God and the reprobate says, "behold he direct:

his voice to them, that they may become the more deaf; he lighteth a light, but that they may be rendered the more dull; he applies to them a remedy, but *not* that they may be healed." This is the *love*, this the *faithfulness* of God in *calling* the unelected. Let us see how he conducts towards the chosen. CALVIN says "God, by the effectualness of his calling towards the elect, perfects the salvation, to which, by his eternal counsel he had appointed them." This then is our whole reply to the paragraph under consideration; and until our opponent shall prove the duplicity of God, we shall believe in the universality of his call, and that his word will accomplish that for which it is sent.

But he alleges that "the purposes of God are not the cause of the sinners condemnation, he is condemned on the ground of his own guilt." We shall quote authority on this point. CALVIN says "all are not *created* in like estate, but to some *eternal life*, to others *death* is fore-appointed." Does not this make the *purpose* of God the *cause* of the sinner's condemnation? If it be replied that he has fore-appointed some to damnation on account of their sins, we answer again in the words of CALVIN, "therefore if we cannot assign a *reason* why he should confer mercy on those that are his, but because *thus it pleaseth him*, neither indeed shall we have any other *cause* of his rejecting of others, than *his own will*." This quotation shows that all Calvinists believe *God's purposes* to be the *cause* of eternal damnation. More authority is at hand. BEZA says "God hath *predestinated*, not only unto *damnation*, but also the *causes* of it, *whomsoever he saw meet*. The decree of God cannot be excluded from the *causes* of corruption." Again CALVIN says "man is blinded by the *will* and *commandment* of God. We refer the *causes* of hardening us to God. The highest or remote *cause* of hardening is the *will* of God. It followeth that the hidden *counsel* of God is the *cause* of hardening." Such a cloud of testimony must satisfy the candid that all true Calvinists consider God's purposes as the *cause* of the sinner's condemnation, for they believe in the statement of PISCATOR, which has been already cited, that "reprobates are *absolutely ordained* to this *two fold end*; to *undergo everlasting punishment*, and *necessarily to sin*; and therefore *to sin*, that they might *be justly punished*." And also in the opinion of ZWINGLIUS, who says, "God moveth the robber to kill. He killeth, God forcing him thereunto. But thou wilt say he is forced to sin; I permit it truly that he is forced." Will our opponent dare allege again, while he claims to be a Calvinistic Baptist, that God's purposes are not the cause of the sinner's condemnation? when his decree blocks up the entry of life to him, and fixes his lot for eternity.

"The moment regard terminates the rights of supremacy are vacated." To this he objects, "God is angry with the wicked every day; consequently if the right of supremacy is vacated by want of 'regard;' then the sinner by incurring the displeasure of God, frees himself from obligation to obey. Is not this making the offender's

crime his excuse; and vacating lawful authority by his rebellion!" Whatever being angry with the wicked may import, this reasoning is sophistical, as the scripture declare God has *great love* for those who are dead in sins, that he commendeth his *love* to sinners by the death of his Son, and that his *love* caused the mission of Jesus to the wicked, with whom he is every day angry. The inference of our assailant is therefore unsupported by revelation, as that neither affirms nor intimates that the anger of God terminates his regard for sinners, but it strongly exhibits the reasonableness of our loving him, because he first loved us, and testifies, herein is *love*, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. If God be *angry* with all the wicked daily, and yet so *love* the ungodly, those who are dead in sin, as to commend his *love* to them by the death of his Son, whom he sent for their salvation, it is certain no want of regard has vacated his right of supremacy, or absolved sinners from the duty of love and obedience.

Our assailant observes, "it has been thought too, that if God call those who will not comply, it is with an intention to *augment* and perpetuate their ruin." The sermon is vindicable in this point also. If God call any, with the certain knowledge that they will not come, and that the resisted call will enhance and immortalize their ruin, and that this will be the only effect it can produce, he must design to increase and eternalize their perdition, or act without a motive. But God being unable to act without a purpose, the induction is not refuted, but remains unanswered.

To be continued.

* * * Our correspondents must wait with patience while our controversy lasts, when that is closed, their favors shall be considered.

MISCELLANEOUS.

From the (Portland) Christian Intelligencer.

ORIGINAL ANECDOTE

When the venerable MURRAY resided and preached in Boston, a young man from the interior of Massachusetts, went into that town to establish himself in business. On leaving the paternal mansions, the father, who was a rigid Calvinist Baptist, was, above all things, very particular in charging his son to beware of that *dreadful Murray*, and his more *dreadful doctrine*. Doct. STILLMAN was a great favorite of the father, though it seems he was not sufficiently acquainted with him to recognize his person. On his meeting, he charged the son to attend, and in his sentiments, to have implicit confidence; adding, "Go not near that Murray, on peril of your soul's eternal destruction; for his doctrine is the snare of Satan."

When a person is prohibited in that which he sees free to others, a greater desire is generally created by the very prohibition, to know what the "forbidden fruit" can be. It was so with this young man. For some time he remembered and rigidly regarded the paternal injunction; but his curiosity increasing, the more he thought upon the subject,—and considering "himself sage;" he at length ventured to hear Mr. Murray deliver a Lecture. The young man was much disappointed. He had expected,

according to the assurance of his father, to hear every thing *bad*; but nothing fell from the lips of the venerable speaker, which was not, on the contrary *very good*. So agreeable was his disappointment, that he renewed his attendance on Mr. MURRAY's meeting; till at length he became a believer in the final restoration, and joined Mr. M's society.

The father, hearing of his son's alteration in his views, harnessed his horse with all possible haste, and drove, like Jehu, into town. It was of a Saturday night that he arrived, and he hastened to accuse his son of infidelity and to warn him of his eternal danger. After considerable conversation, upon the subject of doctrines, which had the effect to make the enraged father a little more conciliatory, it was agreed, on the morning of the Sabbath, that the father should attend the son's meeting in the *forenoon*; and in the *afternoon*, the son should attend his *father's*. The son's meeting was Mr. Murray's; and the father's, Doct. Stillman's. Accordingly, at the proper time, they both set out for Mr. M's place of worship: but as the father was a stranger in town, the son succeeded in conducting him to Doct. Stillman's meeting, which, the former supposed all the while, to be Mr. Murray's. On returning from meeting, the young man inquired: "Well, Sir, how did you like my minister?" "Oh," said the father, "*he was most abominable; there was not a word of truth in all he said;—Dont, I conjure you, go there again.*"

According to agreement, the son was to accompany the father in the afternoon. "Now, said the old man, we shall hear something from Stillman, by which, I pray you may be benefitted." The son conducted him to Mr. Murray's meeting. The father, supposing Mr. M. to be Doct. S. swallowed every word most eagerly, occasionally calling the attention of his son, to the animating speaker.—After their return, the old man was again interrogated—"How did you like the discourse?" "*Most excellently,*" said the father.—"*That is what I call the truth—the bread of life. If you would be wise, my son attend where we attended this afternoon, and believe the doctrine there preached—but beware of the doctrine of Universal Salvation; it will ruin your soul.*"

The son smiled at the prejudices of his father, saying: "How totally does prejudice blind us. This day, my parent, I have caught you with guile." The Sermon you heard in the morning, and which you so much abominated, was not delivered, as you supposed, by that dreadful Murray, but by your idol Stillman. He it was, whom you have just charged me to avoid. And he, who preached this afternoon, whose doctrines you so eagerly swallowed, and so zealously extolled, was that very Mr. Murray, whom you so much despised. Henceforth, let us learn to abate the violence of our prejudices, and to condemn no man or his sentiments unheard."

The above anecdote very happily illustrates the force of ungenerous prejudices, and it is hoped that its practical tendency may not be lost.

ORIGEN.

FROM THE CHRISTIAN BAPTIST.

In many towns and neighborhoods in this western world, it becomes necessary, in order to success in any business or professions, that a person profess some sectarian creed. In some places, it is true, there is a majority of non-professors—among these a man without a creed may succeed. These situations are, however, comparatively few, and still becoming fewer.—The only chance of success, in most places, for a non-professor of a sectarian creed, (and there are many who seem to understand it) is, to pay a tribute of money, to the more powerful or more popular creed in his vicinity. Next to this, it behooves him to speak "charitably" of all. But wo awaits him who has so little policy as to profess no creed, and at the same time to speak disrespectfully of any or of all. William Pedibus, the shoemaker, lost the custom of all the Presbyterians in town, because he said that Parson Trim deni-

ed free agency. And Thomas Vulcarus, the blacksmith, never shod a Methodist's horse since the time he censured Elder Vox's sermon on the possibility of falling from grace. John Paidogogus, the free-thinker, though an excellent teacher, lost the school of the village Romance, because his competitor, though of limited acquisitions and less talents, could say shibboleth.

The Editor of the Times failed to continue his paper more than six months, in the county of Knox, because of his editorial remarks on the avarice of a clergyman in his neighborhood who sued at law, through the trustees of his congregation, three widows and four paupers, for seven and sixpence a peice. Having failed, and made his begira to the county of Hopkins he commenced with some encomiums on a sermon of the Rev. Bene Placit; his subscription list was greatly and speedily enlarged, and by frequenting three meeting-houses in town, in due succession, and by giving a little stipend to the three parsons in town, he has got rich by his editorial labours. Joannes Baptistus lost an election to congress because his rival, John Melacthon, was taken up by two congregational ministers. And the time was, in Western Pennsylvania, when the candidate taken up by the Presbyterian congregations was carried over all opposition from superior talents, erudition, and fidelity. But since the father of the Western Presbyterians failed to elect a governor for Pennsylvania by a single letter of recommendation, the Congregational ticket scheme has been completely dropped.

In the late agonizing struggle for President, it was alleged by some that the wife of Gen. Jackson was a pious Presbyterian, and some were so bold as to say that the General himself either was or was about to be a ruling elder.—Mr. Adams, too, was a congregational saint, as his friends said; but Messrs. Clay and Crawford were neither sanctified themselves, nor by their wives; and see how far they were behind. In fine the sectarian creeds, according to their popularity, less or more, fill the chairs in the legislative halls of the states, and even threaten the seat of the chief magistrate of the United States. Synods, too, like the first Popes, have actually passed resolutions approbatory of the measures of government; thereby showing the right, and reserving the power, to pass resolutions disapprobatory of the proceedings of governments, when either their temper or the times require it. Indeed, sectarian pride, ambition, and avarice threaten, the continuance of our present free and beneficent institutions.

But this is not all. Modern sectarians are so consolidating their energies and their influence that in many of our towns and neighborhoods, when a young man gets himself a wife, he must either join some sect, or at least, support one, if he intends to have bread and butter. Thus inducements are presented to hypocrisy, and men are forced into a profession which neither their judgment nor their inclination prompts them to, but which becomes necessary to success in their calling.

The clergy have ever been the greatest tyrants in every state—and at present they are, in every country in Europe, on the side of the oppressors of the people who trample on the rights of men. Nor are we to suppose that this is an accidental, but an essential characteristic of their assumptions. It is neither the air which they inhale, nor the soil on which they are supported, nor the government under which they live; but the spirit of their pretensions, which generates the hauteur, the ambition, and the love of sway so generally conspicuous in their character. We know there are some exceptions—but these only occur where the spirit of the man preponderates over the spirit of the system. It is by no means a marvellous thing to find individuals among the clergy exhibiting traits of character very opposite to the distinguishing features of the priesthood. While we cheerfully discriminate, let us cautiously, and with a jealous eye, observe their manoeuvres as a fraternity ever to be feared, but never to be trusted, especially as respects the affairs of this present world.

EFFECTS OF CHURCH AND STATE.

The following, from the *Liverpool Mercury*, is an apt commentary and illustration of the benefits and blessings of a union of church and state. Let every American, while he reads it, thank God that he lives in a country where every religious denomination has an established church of equal influence and privileges. *Ad.*

Clerical Avarice.

We observe by the police reports of the metropolis, that the Rev. Dr. Wilson, rector of St. Mary's, Aldermanbury, sent his tithe-collector to apply to the lord mayor for a warrant of distress, against a poor widow, for a demand of 17. 8s. of tithe. The collector expressed his regret at being obliged to call on the widow, who was in the deepest poverty and distress. The circumstances of her case were such, that the lord mayor sent an urgent recommendation that the demand might not be pressed, and that he himself would rather compromise it, by paying the Rev. Dr. 10s. in the pound. But the Dr. would listen to no such recommendation: disapproved of his lordship meddling with his private affairs; and, although the church-wardens had declined demanding the poor rates from the poor woman, who was in a state of great wretchedness (and she was the only one of the doctor's parishioners who expressed inability to pay) he sent back the collector to apply for the distress warrant. The lord mayor, finding that the divine was as resolute for his tithe as Shylock for his bond, paid the sum himself to save the poor creature from actual starvation and despair. The contrast in the humanities of the doctor and the worthy magistrate requires no comment. But let us hear no more of the Catholic's levying rent. They never levied any thing so atrociously oppressive as this.

A STRANGE THING UNDER THE SUN.

We understand that a respectable member of a Baptist Church in this county, a stage proprietor, has been seriously "dealt with," by an aggrieved brother, for the crime of permitting an universalist preacher to ride 20 miles in his stage for the customary fare! But what is still worse, is the fact, that a complaint has been preferred against the same man and is now actually depending before the church, for the awful crime of conveying in his stage a number of young gentlemen and ladies to an evening party!! *Question.* Is there not something said in the bible about straining at a gnat and swallowing a camel?

It is thought, that the above mentioned church will probably disfellowship the shoemaker who manufactured the shoes which were worn by the young people to their social party!—*Gospel Advocate.*

LAMENTABLE SUICIDE.—"On Thursday, the 23th of April last, the Rev. Charles Bonwell, of the Methodist Episcopal Church, put an end to his existence, at his residence in Northampton county, (Va.) by hanging himself at a weaving loom. He had been a follower of the cross for more than forty years, and a minister more than thirty. Mr. Bonwell was in his 60th year; was a man of strict integrity; hospitable, humane, and beloved by all who knew him. He had labored a short time under derangement," which is doubtless true of every other person who terminates life in the same desperate manner.

Christian Intelligencer.

The late Dr. Dodd, who was executed for forgery, as he was stepping into the mourning coach which conveyed him to the scaffold, was asked by a woman who had imbibed the notions of Free Thinkers—"Now where is the Lord thy God?" He in reply, told her to go home and turn to the seventh chapter of Micah, 3th 9th and 10th verses. She did so, and afterwards went and hung herself. The following are the verses referred to;—"Rejoice

not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Then *she that is mine enemy* shall see it, and shame shall cover her, which said unto me where is the Lord thy God? Mine eyes shall behold her:—now shall she be trodden down as the mire of the streets.—*Eng. Pap.*

MARRIED,

At Wethersfield, by the Rev. J. Bisbe, Jr. Mr. Elisha Lattimer to Miss Mary Ann Griswold.

In Stafford, by the Rev. Jasiel P. Fuller. Mr. Elijah Fairman to Miss Cynthia Harvey, both of Stafford; Mr. Jonathan Bill to Miss Meriam Rockwell.

DIED,

In this city, on Saturday last, Miss Eunice Wadsworth, aged 33; Mr. Samuel Lawrence, aged 62; Mr. Abner Olcott, aged 27, son of Mr. Jonathan Olcott.

At Prescott Mass. on the 11th inst. Dr. NEHEMIAH HINDS, aged 79. He was a Surgeon in the army of the revolution, and through a very extensive practice of Physic and surgery up almost to the day of his death, ever manifested the greatest care and compassion for the unfortunate sufferers he was called to visit. Possessing the most humane feelings, he as cheerfully visited the cottages of poverty, where there were no prospects of pecuniary compensation, as the dwellings of the affluent. In his last sickness, when he had not the least expectation of recovery, he conversed on death with resignation: having that faith which includes the whole family of man in the salvation of God, he made his exit rejoicing in the assurance

That though his earthly house decay,
He'd a building in the skies;
And though in Adam he must die,
In Christ he'd surely rise.

Communicated.

In Stafford, on the 6th inst. Lieut. Nathaniel Hyde, in the 69th year of his age. In justice to the memory of Mr. Hyde, it may with truth be said, that those virtues which commend the husband, the father and the citizen shone conspicuously in his character and manner of life. For many years Mr. Hyde professed a belief in the doctrine of God's Universal Love and Benevolence as revealed in the Scriptures of eternal truth; and in this faith and under its support he patiently endured a short, though a distressing illness, and met death without a murmur and without expressing a fear. He has left a companion, with a number of children and other relatives and friends to deplore his loss. May his death be sanctified to them for their good; and that doctrine which gave him support and consolation in the afflicting hour of dissolution be their happy inheritance, until they join his society in the realms of immortal bliss.—*Communicated.*

Drowned.—In Connecticut River, on Saturday last, while bathing, MR. JEREMIAH CROCKER, aged 47. He was a most kind and affectionate husband and father, and very attentive to his friends and acquaintances in sickness.

BALFOUR'S INQUIRY.

Just received at this office, Balfour's Inquiry, *second edition*, bound and in boards. Also Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry, \$1.25 bound; \$1.00 in boards.—Reply 50 cents. Persons wishing to obtain the above works can be supplied by making immediate application.